dispose of it as he pleased. On her return a feast was held—the *tero nyako*—for her and her companions. Preparations for this feast were made before her arrival, and the guests invited and the kind of entertainment provided seems to have varied according to the family circumstances. If the parents were poor only the girl's sisters and the friends of her own age who had accompanied her were present; porridge and milk were set before them, and the guests returned on the same day to their own homes. But if the family was rich, older relations and friends of both sexes were invited and were given meat and beer. The quantity of beer required was often more than could be stored in the accustomed place, namely the hut belonging to the girl's mother, and in this case a temporary shelter was built, known as the *siwandha*. It was constructed of reed mats between the mother's hut and the hut next to it, and if the number of reed mats available in the *dala* was insufficient, more were borrowed from the neighbours. After the beer had been drunk the *siwandha* hut was dismantled and its component parts returned to their owners. The guests stayed two or even three days, and it was the convention that before their departure a final meal of meat or of a kind of dried fish called *kabako* (an expensive dish that cost a goat to buy) should be provided and cooked for them by the mother of the bride.

A sort of parallel to this feast known as *lupo* then took place in the bridegroom's *dala*, a cow or a goat being sent to him by the bride's parents to be killed and eaten by his brothers and sisters.

After the *tero nyako* and the *lupo* had taken place a bull known as the *dho golo onyimbo* was paid by the bridegroom, and with them he sent a new *onyimbo*, specially made for her, to the bride. She then returned the *onyimbo* lent to her by the bridegroom's sister, and also took off the small *chieno* and burnt it, being now entitled to wear the big *chieno* of the married woman. This was a bunch of aloe fibre about ten inches long and thick enough to have a diameter of three or four inches. It was tied tightly at the top like a tassel, and was worn hanging from the small of the back, being attached to a string which passed round the waist. This, and a six inch square apron of fibre string was all that a Luo woman wore, apart from her ornaments until the advent of the Indian trader with his cotton piece goods at the beginning of the century.*

* Even now a woman who puts on a cotton dress when she leaves the *dala* sometimes reverts in the privacy of her home to the traditional nakedness adorned only by the tassel and the fringe, and often the dress is put on over the tassel. This curious ornament has clearly a ritual if not a magical significance, of which I hope to obtain details later. I was informed that if a man touches, accidentally or purposely, the tassel of a married woman, he has to pay a fine of three goats to her husband. Moreover, when a woman loses her husband she discards her tassel of aloe fibre and replaces it by one of banana fibre, and this tassel apparently has maleficent properties. For if any man annoys her, she is likely to take it off and beat one of his cows with it, whereupon the cow is regarded as bewitched, and no one will buy it, or accept it in payment of a debt.